

Foochow Messenger

June, 1927.

Vol. VI.

No. 2.

A Song of Trust

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He saith, "Child, follow Me."
And I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door,
And I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

—Lind.

American Board Mission—Foochow, China.

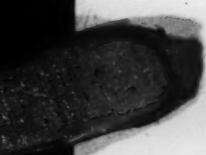
DAY MISSIONS
LIBRARY

SEP 1 - 1927

B6

F44

en. 5. 3 v. 6



Foochow Messenger

Vol. VI.

June 1927

No. 2



Table of Contents

Editorial

The Present Situation	Dr. S. H. Leger
Mrs. Gaw Hears of the Revolution	Laura D. Ward
Being a Missionary in 1927	Rev. E. H. Smith
Nationalism	Rev. W. H. Topping
Carrying On	L. J. Christian
The Three Principles	Guy A. Thelin
Will of Dr. Sun Yat Sen	
A Letter from Dr. Beard	
Embryonic Reactions	Dr. Neil H. Lewis
Staying in Foochow, by the Housekeeper	Mrs. Neil H. Lewis
Personals	reported by Mary B. Cushman

Rocheport Messenger

Table of Contents

Editorial	
The Present Situation	Dr. H. H. Loomis
Mr. Cate Hens of the Revenue	James D. Ward
Being a Member in 1877	Rev. E. H. Smith
Announcement	Rev. W. H. Loring
Carrying On	J. J. Chapman
The Town Meeting	Geo. A. Tustin
Will of Dr. Ben Yates	
A Letter from Dr. Beard	
Embryonic History	Dr. Neil H. Loomis
Staying in Fallow by the Housekeeper	Miss Nell H. Loomis
Remarks	Reported by Mary B. Gushman

Foochow Messenger

Vol. VI.

June 1927

No. 2

Editorial

Our January number was in the printer's hands at the time of the looting of the Mission Compound, and was mailed by "refugees" in the Methodist Compound on South Side, when there was no knowing how long we might be allowed to remain in Fukien.

Since then the provincial government has been more or less turned inside out,—passing from the control of Communist propagandists to that of the Right Wing of the Nationalist Party and later joining Chiang Kai-shek in his withdrawal from the Wuhan faction. And now we understand that we are come under the direct supervision of the Chinese Navy, in whom Fukienese have always had great confidence.

Missionaries of the Methodist and American Board Missions, who at the Consul's urgent advice were scattered along the coast from Shanghai to Hong-Kong, and were refugeeing in Manila and Formosa now have permission from the Legation to return to the coastal districts of the province; and on the whole we are gaining confidence that we shall soon be working under more normal conditions.

The present number of the Messenger attempts to give the reactions of the Foochow Mission Group to nation-wide as well as to local conditions,—and we realize our limitations; but can hardly resist an attempt at interpreting the "Signs of the 'Times.'" Missionary opinions are far from identical even in normal times, and naturally we differ even more widely in crises,—but there are a number of fundamental agreements which it might be helpful to set down:

That China is in the midst of a wide-sweeping revolution; that the Nationalist Party gives very great promise of good government when it is established; that we wish to do all in our power to help China to her rightful place in the family of nations; that these days are bringing to the Christian Church in China an unprecedented challenge, and that she needs more than ever the backing and sympathy of the church in other lands; and that only Christ and His Kingdom will bring true satisfaction to this great people.

The points on which we differ might be mentioned as questions for our friends to advise us on.

Should missionaries renounce their extra-territorial privileges without waiting for their governments to make treaty revisions? Should they decline to follow their consul's advice when their opinions differ from those of the consular body?

Should Missions show confidence in the Nationalist Government to the extent of Registering Mission Schools without waiting for an assured basis of religious freedom, or integrity of educational and property rights?

Is the Church of Christ in China going to be better off by waiting to grow into new powers, or by having powers given to it faster than it can handle them?

Can a Christian school countenance a weekly memorial service of which a required part is "three minutes of meditation, with heads bowed, before the picture of Dr. Sun Yat Sen?"

How can we keep our vision clear, and our sympathies warm? How keep from making any attempt to smooth our own road at the expense of the loyalties to which we are committed?

While problems such as these divide and perplex us we cannot ride on a wave of easy optimism; but neither need we be afraid for our cause, nor discouraged over our work if we keep our eyes on the guidance of Him who called us.

The Present Situation in China

May 1927

S. H. Leger, D. D.

Why are there so many conflicting reports about the present situation? Even The Foochow Messenger, if it is true to the widely diverging view-points of members of the Foochow Mission of the American Board can hardly be a unity. A Church or an individual in America which depends on the opinion of one missionary may easily be greatly misled.

One reason for this variety of viewpoints is the fact that no one person has sufficient data on which to judge the situation as a whole. Many isolated incidents are available, but as they are passed on from one person to another they frequently become so distorted that they give a very inaccurate view of the situation as a whole. Two intelligent and experienced missionaries read the reply of Mr. Eugene Chen to the note of the Five Powers with regard to the Nanking incident. One told the writer that the note was so bad that the sooner missionaries returned to their homelands the better. The other expressed himself an hour later as much encouraged by the note, and a third was talking the next day of going back to work in the interior of China on the strength of that same note. Newspaper correspondents in America receive a brief telegram and produce several columns out of their imaginations. Ludicrous drawings produced in American newspapers have come out to pain as well as amuse those who are supposed to be "victims" in the scenes depicted.

In view of this lack of sufficient facts, it is not strange that preconceived notions and prejudices of one sort or another are still the largest factor in determining one's attitude to the present situation. The attitude of most missionaries toward treaty revision, Chinese control, Nationalist party, etc. has not greatly changed, except to become more emphatic. It is the feeling of

a large group of us that the best opportunity for Christianity in China is just before us.

The mental atmosphere in different places varies greatly. Foochow City (presumably nearer the actual sources of local disturbance) was quite calm and hopeful at a time when Nantai (the foreign settlement) came very near a panic. The refugees in Shanghai seem to have worked up a terrible fear complex, while those who went to Manila and Formosa seem to have gone through a great deal more suffering and strain than those who stayed. Some of the Shanghai foreign newspapers are enough to ruin the morale of the whole mission group, not so much from the facts given as from the wild interpretations which are so interwoven that the unwary take them for facts. Readers of the Chinese papers get an absolutely different view of things. In the opinion of the writer the Chinese and foreign papers are of about equal value in so far as they give a meagre residue of facts, and of about equal danger in that both give distorted viewpoints.

All this is a preface to a summary of the writer's own (doubtless prejudiced) conclusions. 1. The writer believes that China is in a condition of genuine popular revolution which is fundamentally a demand for equality among the nations and for freedom for national development along indigenous lines. 2. Revolution is a dangerous and uncertain business, and of course produces factions and extremists. The extreme left wing has already been disowned by the movement here in Fukien and apparently throughout most of China. If the treaty powers and mission boards are prompt in granting just claims, it is not likely that they will again become a menace, though it is expected that there will be many ups and downs before the end.

3. Fairness and equality of treatment among the nations, friendly cooperation within the Chinese Church on the part of missionaries, dependence upon justice, love and sympathy rather than force, will make it possible for American Christians to help more than ever before in spreading the spirit of Christ in China.

Mrs. Gaw Hears of the Chinese Revolution

Laura. D. WARD

"Here they come. Come quickly and see. It is very grand. Great big banners! Every student has a little one besides." Mrs. Gaw grabbed her baby and hurried to the door. "Down with imperialism," shouted Mr. Ding. "Down with imperialism," echoed the long line of students marching through the drizzling rain. "Oh, there are some girls, too. They are not afraid of getting wet!" "Down with militarism," "Equality of men and women," "Down with the opiate of religion," "Down with the foreigners' running dogs," "Freedom for women," "Get back the control of education,"—the cries rang through the streets as the line marched past the closed shops. Mrs. Gaw turned back from the door. "The students are very patriotic! There, there don't cry," and the conversation returned to the usual round of cooking, washing, weaving and local gossip.

Mrs. Gaw had been visiting her mother in the town of Diongloh. She had intended to return home earlier, but every day she planned to start it had rained and she delayed, for the roads would be too muddy and slippery to attempt to walk home. She feared her mother-in-law would be very angry, for the men were hurrying to transplant the rice seedlings and she was needed to help cook for them and the children were needed to carry their meals to the men in the fields.

So the day after the parade—for that was all the ninth of the fifth moon, the "Day of Shame" meant to her—she started off for her village about four miles away. As she passed the Yamen, she saw the gaily colored papers pasted on the wall with the cartoon of a dog wearing a hat, another of a woman speaking. But she did not stop to look, for she could not read those sprawling characters. If she could, what would imperialism, equality, freedom mean to her? She hurried on for the weather was threatening. Reaching home she braced herself for the tor-

rent of angry words which followed her appearance in the doorway, determined to hold her tongue and take the scolding as a dutiful daughter-in-law should.

As the days went by and she settled down to the daily round of housework, rumors reached her that a distant cousin had returned home. This girl had been graduated from high school in the city last year, and had attended a new school this spring. One day, as Mrs. Gaw was sewing in the courtyard, in walked this cousin. After the usual greetings and inquiries about the reason for her return the cousin explained that she had been to a school opened by the new Nationalist Government, but they had to close the school for lack of funds.

"Oh! but a great day has dawned for China," she said. "We are going to get back the control of education from the foreigners. A great many have already been driven out. And the women are to be no longer oppressed. We are to have the same rights as men. The girls in the school have cut their hair just like the boys. We parade the streets just like the boys. We are going into business, be accountants and clerks, hold offices just like men. Why! did you know that a woman has been made a magistrate in a county near here? Let me read you this hand bill just gotten out by the Woman's Bureau."

"About four years ago in the fifth moon there began a movement to change the old customs. Men and women are to be equal, women are to be free, we girls can decide whom we shall marry, we can vote after we are twenty, and we can hold office. The sun has begun to shine on our darkness. Let us take courage and rise up together to claim our new freedom!

They propose new laws to determine our rights.

1. Before the law women shall have equal rights with men.
2. We shall have the power to vote after we are twenty.
3. We shall have a share in the inheritance from our own parents (like our brothers).

4. Concubinage and girl slavery shall be prohibited.
5. We shall have freedom (of choice) in betrothal and divorce.
6. The law shall protect oppressed women and those divorced.
7. There shall be laws to protect working women.
8. There must be equal wages for the same kind of work.

They are going to work along four lines,—

1. Education of girls.
2. Urge girls and women to enter into business life.
3. Education of farming and working women.
4. Establish homes for destitute children."

"Now isn't that fine! And they say at the end, 'Don't fear that this is only empty words. It really can be done, if we will rise up together to claim our liberty.' It is getting late and I must be going."

"Oh! no. It is not late. It is very interesting. Do sit down again." But her cousin insisted that she must go, so Mrs. Gaw escorted her to the door urging her to "slowly walk" to which her cousin replied, "Please go in. Do not trouble to come so far."

As she cooked the supper that evening, Mrs. Gaw's thoughts were full of the news her cousin had brought. What great things were before the women of China. But what of women like Mrs. Dang, whose husband had gone off years ago and left her to support his old father and his four children! or what of Mrs. Ling, who had run away, because she heard her husband was planning to sell her to get money for more opium! or poor widow Ding, whose relatives had swallowed all her property, for they knew she was only a woman and too poor to go to law against them. Yes, there were plenty of oppressed women. It was too good to be true! Would the new government really keep its promise? Oh! if she could read she could find out some of these things for herself. Mrs. Nguoi of the Jesus-religion had urged her again just a few days ago to

study with her, but she had declined with the excuse that she had no time and she was too old to learn. But other women of her age were studying, why shouldn't she? Would her mother-in-law be willing? Perhaps Mrs. Nguoi could persuade her to allow it. She would go over to the Jesus religion Hall to-morrow and see about it.

The next day she got away secretly and found Mrs. Nguoi and told her what her cousin had said. "Yes, that's fine. I do hope the new government will do these things. We Christians have been working at them but few will listen to us. Perhaps they will listen to the government, perhaps it will bring relief to the little slave girls in the big house down the street, perhaps it will save So-hua's little sister from having to have her feet bound to make her attractive to her husband-to-be. I am always urging women to study and they always have some excuse. I try to get girls to go to school and their parents will not hear of it, for they see no use in a girl learning to read, and besides they are needed at home to care for little brother and soon must get ready to be married. There are homes for destitute children in Foochow, two for the blind and the Orphanage established by the Jesus-religion people. Yes, it will fine if the new government will do these things, too. They say that they are taking no new orphans in, because of the unsettled conditions. Oh! when will we have peace and when will our women learn to want to have these privileges and begin to study to understand these things!"

Being a Missionary in 1927

He would be a bold man to attempt prophecy in China to-day, but there are well defined tendencies, which we do well to study. First of these is Nationalism. One of China's ablest thinkers, Dr. T. Z. Koo, has said the Nationalist Movement is "Permanent and Iressistible." The fact that we are to carry on our work henceforth under nationalism must be accepted. With

the communist group read out of the party as traitors to the teachings of Dr. Sun Yat Sen we find how much we have in common with the government. Our task is to understand, to sympathize and co-operate with the best aspirations of the people.

I confess that I gasped when I first found the portrait of Dr. Sun and the flags behind the pulpit in our Inghok Church. But then I sincerely felt that it was indeed appropriate the Church should honor a Christian patriot who his whole life long had been a member of the Church and who sought to incorporate the teachings of Christ into the life of the nation. The Inghok Church leaders have, from the very beginning of the Nationalist regime there, been active in its councils.

Again when the mission in January voted to turn over all forms of work absolutely to Chinese control that meant conforming sympathetically to the spirit of Nationalism. We are now in the midst of the process of seeking out and appointing leaders to assume these large new responsibilities. It has been heartening in the extreme to observe how many there are worthy and ready to take over the work. Difficulties and problems are being met and solved in a most gratifying way. We are not at all disappointed.

The Church must be the leader in the moral as well as the spiritual thinking of the nation. Such leadership demands confidence and understanding on both sides of a most intimate type. This no foreigners could give, but members of the party can.

It is not saying too much to claim that the Nationalist Party platform grew out of the teaching of the Church. The whole political background of Dr. Sun grew out of his childhood and youth in Mission schools until at the age of eighteen he was baptized by Dr. C. R. Hager. Can we do less than heartily approve their high aspirations and struggles:

For Clean Government,

For the Overthrow of Militarism,

The Foochow Messenger

For Justice and Equality for the Nation,
For Universal Education,
For Prohibition of Opium,
For Liberation and Equality of China's Women,
For Abolition of Child Slavery,
and two score more like these?

A new hope and confidence is abroad. The joy of doing these things for China is taking hold of the people, old and young alike. Our churches and schools, our preachers and church members are waking up to the new vigor of attack that bespeaks a new day. The Church on its new nationalistic basis faces a revival of unprecedented opportunity. The reaction to the anti-Christian propaganda of the past years is already set in with a suddenness that takes our breath away.

One notes such openings for the missionary in Inghok calling to be met. The Weekly Bible Class meeting Sunday evenings in the City Church enrolls forty young men from the shops of the street; the kindergarten has doubled its numbers this term; the Woman's School has one of the largest classes in its history; the Chapels over the district are asking for revival meetings and for preaching bands of students to visit them to help instruct the people; even in unoccupied towns where no Christian center exists they are repeatedly urging us to come. These things are challenging the church and the results of its new responsibilities will ere long appear in a new energy and consecration, new ideas and methods, a new devotion that will find expression in the dedication of life and money as never before.

Someone will ask, Has the missionary then nothing more to do? Relieved of the administrative details and responsibilities we shall be freed to contribute all that we know of God and His will, to bring to them such visions as have come to us of the Coming Kingdom among us. We shall be free to give ourselves to fellowship, to preaching, to teaching as we have not been able

to do before. The call is persistent and widespread that the missionaries co-operate and stand with them in this hour of tremendous crisis. It was almost pathetic to feel the hunger they feel for the presence and the help of the foreigners after we were withdrawn by the consul and then went back. It is truly embarrassing to feel how much they want us.

There is no questioning the fact that from the human point of view the times were peculiarly inappropriate to thrust all this responsibility on their young shoulders. Economically the land is eaten up and famine conditions face the people. Not for years had the giving power of the churches been at so low ebb. Had man studied and appraised the situation he would have reported the times most unpropitious to make the changes. This thing came not by the will of man nor from any plan of his but was of God.

In confidence that He who brought us face to face with these tasks will give us all wisdom and humility and grace to meet them we face the new future of missionary life. We count it our high privilege to be able to co-operate with the young men and women who have been raised up in our schools and churches for such a day as this. Many of them have already given proof of courage and fitness for the tasks. The youth of China and of the world are entering on a new crusade under the banner of Christ to take Him seriously!

Nationalism.

WILLIAM H. TOPPING

The Foochow local situation is brighter than it has been for many months. Since the split with the Communists in the Nationalist party, and the establishment of the new Nationalist Government in Nanking on April 18, many of our local officials have been changed, there have been constant raids on the Communists, and we are beginning to feel secure under the Right Wing. However we are not yet out of the woods, and the

Moderates although in control, are beset with mutual suspicions, in determining just how pale a Red is to be tolerated. The local situation will be determined by the general situation, so that all of us are keeping our eye fixed on the Yangtze Valley where we trust will soon emerge the type of Nationalism under which we are to carry on. There is much confusion in what is called "Nationalism" but a few issues have clearly emerged.

1. Nationalism and Legitimate Aspirations:

Every friend of China is in the deepest sympathy with those Chinese who are striving to establish a strong civil government with complete autonomy, and have their native land controlled by the Chinese. What self-respecting nation could complacently endure the prospect of forever seeing her sources of revenue and her post office under foreign control, her government and military activities under foreign advisors, her great centers of trade controlled by foreign town-councilors, her railways and industries dominated by foreigners, her educational program, and her religious and social systems denationalized by the "cultural penetration" of thousands of foreign missionaries?

The missionary body in China has shown the sincerest sympathy with these legitimate claims, and missionaries have endeavored to use their good offices, collectively and individually, to present China's case in the best possible light before their home people. Strong endorsement of these National aspirations has been given by all the principal Mission Boards. The China Christian Year Book for 1926 prints resolutions passed upon by over fifty missionary bodies expressing the sympathetic attitude of these societies toward the claims of the Nationalist movement. Most of these Missions have proven their sincerity, by taking drastic steps in turning over the control of the work on the field, from the foreign mission to the Chinese Church.

Foreign Governments have also conceded these claims of China's national aspirations. The old treaties and arrangements

are conceded by all the Treaty Powers to be out-of-date. The Powers too have proven their sincerity by sending their delegates and Commissioners to China during 1926 to make the desired readjustments; but because of the civil wars and political unrest the Chinese the delegates could not continue the conferences; and there unfortunately the matter stands at present. Mr. Silas H. Strawn, the United States Commissioner on the Extraterritoriality Commission, recently said: "The attitude of the United States toward China, is now, and always has been, helpful and sympathetic; and I saw no present indication of desire on the part of any of the Powers to aggress upon China, territorially or otherwise. The representatives of the several Powers, with whom I was in daily contact, seemed actuated by no other purpose or desire, than to do anything they could to help China."

2. *Nationalism and Foreign Protection.*

There is also general agreement among foreign governments, and foreign missionaries, that the best way for Foreign Powers to assist China at this time of civil wars, is to follow the policy of Foreign Neutrality, not assist any of the warring factions, and let China work out her own salvation.

If there were no foreigners living in China, the problem of Foreign Neutrality would be a comparatively simple one. We would stand outside the ring and let them fight it out. But with over 320,000 foreigners actually living in China, and foreign investments amounting to the huge figure of \$2,500,000,000, not including Hongkong, foreign neutrality becomes a complicated question. (Of this total American investments amount to \$150,000,000, a little over half of which is in missionary enterprises, schools, hospitals etc.) What attitude are we to take toward the protection of foreign life and property, during these times of civil wars, bandits, and lawlessness? And in determining our attitude we must have in mind not only the point of view

of the foreigners' security, but also which attitude would be best ultimately for the Chinese people. For instance to have valuable Mission property looted by bandits or marauding soldier is certainly of no value to the Chinese people.

Practically three methods have been followed: 1. Some have stayed at their posts, where the government protection seemed strong enough to inspire confidence, and trusted in the Chinese for the protection of foreign life and property. We have been permitted by our Consul to do this in Dionghoh, and so far we have been safe and found the Chinese even more friendly than in normal times. 2. Some have gone home to America, leaving the property to be protected by the Chinese. In such cases the fate of the property depends on the attitude and the strength of the local government. Much property has been looted and destroyed. 3. Some have gone to places in China which are protected by foreign forces like Shanghai International Settlement. The property in this case is also left to the protection of the Chinese authorities.

Since the Nanking tragedy March 24, (where there is every evidence that the looting of foreign property and the killing of foreigners was actually planned and carried out by Nationalist soldiers under orders) there is more general acceptance of the view, that in the final analysis, foreign lives are dependent upon foreign protection. A fairly representative group of the American Missionaries from Nanking, show their changed attitude after that tragedy, by the following statement: "We, who have been termed 'Idealists' in our attitude toward China, to-day stand discredited before the world. As recently as February 127 missionaries in Nanking, prepared and sent a cablegram to the American people protesting against the use of force;—in a little more than a month after that, we had to depend on the use of foreign force to save our lives."

3. *Nationalism and Soviet Russia.*

Nothing has been more confusing in the Nationalist Movement than its relationship with Soviet Russia. There has been great difference of opinion among foreigners, as to the extent of the influence from Moscow on the Nationalist Movement. In January of this year Dr. John R. Mott said: "In almost every corner of that vast continent (Asia) one finds the divisive political influence exerted by the Soviet Government of Russia. In my judgment, not only the wide extent, but also the intensive character of this propaganda, have not been exaggerated." Recent events amply verify this opinion as applied to the Nationalist movement. The elaborate system of espionage revealed through the documents discovered, when Chang Tso Lin raided the Soviet Embassy in Peking (April) is almost beyond belief.

One letter to Comrade Borodin (Adviser to Nationalist Minister of Foreign affairs) shows that the Soviet controlled General Chiang Kai Shek's expedition against the North, since it started from Canton last year. It orders the establishment of a Russian Military Commission for the Nationalist Army, the chairman of which it says shall be concurrently Chief of Staff of the Nationalist Army. The Soviet paid G\$1,100,000, to the Nationalist Government last November, and proposed that G\$300,000 should be paid monthly until the conclusion of hostilities. The Soviet pays Gen. Gallen G\$7,000 a month as Soviet Military Adviser to Gen. Chiang Kai Shek, the Commander-in-chief of the Nationalist Army. Boordin's bill recently handed to T. V. Soong claimed that up to Mar. 1. Russia has advanced \$230,000,000 Mexican since the original meeting between Dr. Sun and Joffe.

The recent split in the Nationalist party, was because the central bureau of the party had gotten completely into the hands of the Communists. The military leaders took the matter into their own hands and set up the New Nationalist Government in

Nanking, April with the specific object of ridding the Nationalist movement of the Communists. It is not yet clear whether the new government is to be Anti-Russian or not. Still things look more hopeful because the chief troubles of both the foreign business community and the missionary have been instigated by the Communist party.

4. *Nationalism and Education.*

The attitude of the Nationalist Government toward Christian Education, is a problem we are now facing. Christian schools are asked to register, and opinion is divided between the danger of yielding some vital principle and the danger of not registering.

The Northern Government has made the registering of Christian schools comparatively easy. In the official interpretation of the points at issue handed to Dr. Timothy Liu on July 6 1926 it says: "It means that in the institution there shall be no compulsion on any student to accept any religious faith, or to attend any religious rites or ceremonies. It sets no limitations whatever on liberty of religious faith, and the liberty of propagating religion." Many Christian institutions are now registered under the Northern government; but as yet none have been registered under the South, this largely because of unsettled conditions in local situations. Mr. R. L. Lee Vice President of Lingnan College, says that the Southern regulations, "Are similar to those issued by the Board of Education of the Peking Government but more in detail," and the Southern Central Government has shown a similar friendly attitude toward Christian Schools.

The chief trouble under the Nationalist regime, is that local provincial educational committees have taken the reins into their own hands, and have announced supplementary regulations of a more drastic nature, which threaten both educational and religious freedom. What Sanford Chen reported of the situation at Wuhan, is more or less true everywhere under Southern Regime:

"Instead of growth of power of the Central Government, there seems to be a gradual supremacy of the local parties and the labor and student unions over the Central Government." Thus in spite of the most friendly attitude on the part of the Central Government, we have to deal temporarily at least with these local groups. In many places there is the constant interference from without of unofficial, semi-official, and even official bodies acting independently of the proper educational authority; there is interference from within the school by the students for a more dominant part in control. The regulations in some places for "Party Education" if conceded, would turn the school into an organization for the promulgation of party political propaganda. For such reasons many schools and colleges have been forced to close temporarily.

Religious courses and services must be voluntary. There are many missionary and Chinese educators, who, while holding the view that voluntary chapel attendance is quite in harmony with the religious purpose of the Christian school, feel that the principle of religious freedom, already accepted by the Chinese government, ought to allow Christian schools to have courses in religion as required subjects. However, I think most educators would agree with the findings of the Inter-Provincial Conference of the "English Baptist Mission:": Should such a right be disallowed by the Government, and the continued maintainance of Christian schools be only possible on condition, that all religious instruction and worship be placed on a voluntary basis, they consider that it would be better to accept the Government requirements, than to close the door to so valuable an opportunity of evangelistic service".

Conclusion.

We have then: 1. China's rightful aspirations to control her own country; 2. Foreign lives and property involved and endangered. 3. The divisive political influence of Soviet Russia, which 4. Constitutes the chief danger to Christian education.

Carrying On.

LEONARD J. CHRISTIAN

How difficult it is for friends in the Homeland to get a real idea of conditions which exist here in China can be inferred from articles in our monthly and weekly magazines and the daily newspapers. The impression left by these articles is that all the sacrifice made through the years by the churches at home and the work of the missionaries on the field has been swept away, the workers have been driven out of the country, and that there is little to hope for in the future. Such generalizations carry one back to the days of the Boxer Uprising of 1900, when a similiar cry went up; when articles under such captions as "A Holocaust of Missions," "The Church in North China Blotted Out," and the like led many to feel that the cause of Missions in North China was lost or that the church would never recover from the blow which it had received. One hundred sixty nine foreign missionaries in Shansi alone were massacred, ten thousand native Christians wiped out and many schools hospitals and churches razed to the ground. And what really resulted? Within ten years the mission force was recruited, thirty thousand native Christians confessed Jesus Christ as Lord and Master of their lives, and in place of the old buildings, beautiful modern schools and hospitals were erected.

It is true in this present crisis that missionaries have been driven out of their stations and that whole provinces have been affected by evacuation orders, that churches and schools have been occupied by troops and foreign dwellings have been looted and that many native Christians are being persecuted: but it is far from true that there is little hope for the future. Even while these articles are going to press, we read in our local Chinese papers that missionaries are returning to their work in Canton,—the very center and hot bed of the Anti-Christian Movement,—while here in Foochow all three missions have been carrying on all

through the days of turmoil and confusion. Rev. Harry Caldwell who has charge of a large district to the south of Foochow said that for the past seven weeks revivals have been going on in several large centers in his field and that since last December he has not been compelled because of opposition or disturbed conditions, to miss one engagement.

In common with all institutions of learning in China, our schools have met with opposition from the Anti-Christian forces and one school has been closed for the spring term but all others have been carrying on. Several in anticipation of registration with the Government have placed the schools under Chinese Principals and Chinese Boards of Management and other schools are negotiating with the government on the subject of registration.

Opportunities in the Evangelistic work are seemingly without limit. While posters have appeared in all parts of the city with such slogans as "Down With the Church" "Down with Religion" the pastors have been out carrying on evangelistic work and have met with cordial reception on every hand. In company with Pastor Guoh I have spent days visiting in the homes of both church members and learners and not once have we been made to feel that our presence was an embarrassment or that we were not welcome. We have spent two and three hours at a time in some homes presenting the claims of the Gospel to the friends and neighbors of the church members, and have found most of them keenly interested in all we had to say. We have found them willing to examine the scriptures and have been pressing the daily Bible reading and prayer on those who can read and understand the meaning of prayer. We made one old gentleman quite happy by teaching him to repeat scripture by heart. He could not read and so was not making progress in the knowledge of the Truth. Fearing that he might forget what we had taught him he called in his grandson and had him learn the verse he was memorizing so that when he forgot he might have some one to prompt him.

Another old friend of the pastor's, who has traveled some in China, after a morning's talk on the importance of daily Bible study wrote out an agreement on the cover of his Bible that "nik, nik" (every day) he would read a portion of Scripture. Our audiences on these visits have varied in size from one to ten and despite the poster bedecked walls we have yet to meet with our first opposition.

If in the days to come it be necessary for a complete evacuation of all centers in China, those of us who have been privileged to labor with these consecrated Christian workers, feel confident that they will carry on and that the work of evangelization will go forward. Many of them have learned to lay hold on Him who is mighty to help, and with His guidance will carry this great enterprise to ever greater victories.

The Three Principles of the People

GUY A. THELIN

One of the most interesting experiments in government is now beginning its process in the land of China. In the space of less than a year the People's Revolution has spread from one center, Canton in Kwangtung Province, until now it controls all China south of the Yangtze River, and many of the northern provinces. If the present rate of progress continues, a few months will find all China under its control. It is significant that the Revolutionary armies have conquered, not with military force and weapons of war, but with ideas under the magic spell of propaganda preceeding the marching armies, which have won the masses to the Nationalist fold. The basis and program of the Nationalist Government center on ideas which are embodied in the Three Principles of the People.

Forty years of untiring effort and devotion to the cause of the People's Revolution have won for its author, Dr. Sun Yat Sen the title of revolutionary leader. Under his inspiring personality the spirit of Nationalism has been implanted into the

hearts of his followers who have organized a modern government administration. Dr. Sun, who worked out these principles after a long and thorough study of western methods of government, said, "My Three Principles of the People were evolved by adapting the theories of East and West to present world conditions." In referring to the principles laid down by Abraham Lincoln, Dr. Sun said, "His 'of the people,' 'by the people', 'for the people' correspond to my 'People's Nationalism,' 'People's Sovereignty,' and 'People's Livelihood.' From this you will see that my three principles not only have a history but also are in keeping with present day tendencies." People's Nationalism denotes nationalism as represented by a people who are held together by right, and not by an empire where the people are held together by might. This principle has a four-fold object, (1) the securing of international equality for China, (2) the giving an opportunity for self determination of the peoples (3) the cultivation of the ancient virtues, intelligence, and strength for the purpose of supporting the spirit of independence, and (4) choosing the best in foreign countries to supply that which China lacks so that the Chinese may be a constantly progressing people. This principle implies a government of the people.

The Principle of People's Sovereignty, according to Dr. Sun, "emphasizes the equality of the people in government." Under this principle Dr. Sun makes a distinction between direct and indirect democracy. This is a distinction between power and ability which have been designated as governmental power and authority. Under the head of governmental power, which should be in the hands of the people, are the four essential rights of the people, namely, election, recall, initiative, and referendum. Of this power Dr. Sun stated that "The people not only vote candidates into office, but if need be, also recall them after they are seated, and possess the right to initiate laws or to vote upon them after these laws have been passed by the legislature." Ruling

authority is divided into five constitutional powers: the executive, the judiciary, the legislative, the civil service, and the censorship. The first three are too well known to need further elucidation. The power of civil service seeks to select civil and military officials by competitive examination, and hence must be independent of political control. This corresponds to the civil service examination of the American government. The power of censorship has also been designated as "impeaching body" which has for its purpose the accusation and bringing of any guilty official to the bar of justice. The principle of People's Sovereignty or political democracy, has for its object 'a government by the people', in which the governmental power belongs to the people but its constitutional or ruling functions are entrusted to the government.

The third principle, People's Livelihood or Economic Democracy, has been called the focal point of all of Dr. Sun's teachings. This principle concerns itself with the life of the people, not only the laboring classes but all the people. Dr. Sun said "I am engaged in revolution for the purpose of bettering the life of the people. Anything that is not aiming at the betterment of the life of the people is not revolution." There are two aspects of this principle, the even distribution of land and the limitation of capital. Regarding the first object a noted writer explains, "What is called, 'Even Distribution of Land', means, first, that the government shall receive taxes according to the value of the land, and, second, the government shall have the right to purchase land at its evaluated price. The land tax would not be very high, only at the rate of one to one hundred. Land valued at one hundred dollars would pay a tax of one dollar. Land worth a hundred thousand dollars would be liable to a tax of one thousand dollars. The price of land would be fixed and reported by the owner. If the owner, wishing to avoid taxes, should put a value of a thousand dollars on land worth ten thousand dollars the government would have the right to purchase his pro-

perty at the price fixed by himself. If the owner should want to make money from the government by asking ten thousand dollars for land worth one thousand, the government could refuse to purchase and could tax the land at the inflated rate. Thus the owner would not dare to evaluate his land too high or too low. But there is one point to which we want to give special attention. If, after the original evaluation, the value of land should increase, the increment would go to the public. Increase in land value is due to changes in environment or to the development of industrial and commercial enterprises and not to any merit on the part of the owner, so he should not be entitled to this unearned increment and the blessings it would bring. So the term 'even distribution of land' does not mean the taking away of land from its owner but only the prevention of the receipt of unearned increase."

The second aspect, the limitation of capital, has two features, the limitation of private capital, which some foreign countries have partially regulated through the income tax; and the expansion of national wealth which necessitates working toward state capitalism.

The principle of People's Livelihood seeks to solve the problem of livelihood in the hope of bringing economic equality to the people, in other words a government for the people.

These three Principles of the People are the heart of Dr. Sun's teaching and we may well compare them with the ideas contained in the Declaration of Independence and the American Constitution. We may also liken them to the Christian principles of liberty, equality, and universal love. According to Dr. T. T. Lew of Yenching University, "Dr. Sun Yat Sen believed that Jesus was a revolutionist desiring to help men to recreate (reform) society, making this world really practising unbounded love. Indeed only the first step of the revolutionary work of Dr. Sun is accomplished to-day; but his expectation of establishing a real and proper republic has not been realized." It is not Bolshevism

nor Communism, nor Socialism, but Nationalism that is the driving force in China to-day, as set forth in these three Principles of the People,

The Will Of Dr. Sun Yat Sen

"For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success you must continue to strive according to the teachings in my books,—namely, "Plans for National Reconstruction," "The Basic Principles of National Reconstruction," and "The Three Principles of the People," and in my proclamation made during the first National Representative Convention,—until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date. This is my bequest to you."

(Dated 24th of February in the fourteenth year of the Republic.)

A Letter from Dr. Beard

Japan, May 17, 1927

KOBE HARBOR,

Dear Mr. Editor,—or is it Mrs. Editor?

You ask me to write on the "situation." From what angle do you want it? From the angle of the pessimist?—of the optimist?—of the missionary—which one?—of the business man?—of the consul?—of the communist?—of the nationalist?—of the student?—of the pastor? The truth is that the situation is a very difficult one to describe. For four months I have tried to keep

the Board in Boston informed as to this thing. It has been impossible to tell them in terms that all in Foochow would agree to. The Board of Managers of Fukien Christian University refused to write the Trustees in New York to tell them what the situation was. They did not know themselves. I expect the truth is that we are now in the "situation" and it is impossible to describe it while we are in it. A storm is described after it is over, and even then the descriptions vary according to the individual experiences and temperaments.

In my opinion, to understand the present situation we must go back to the opium war, some eighty years ago when China was compelled by foreign nations to open her ports to foreign trade, and admit opium. Then came the Tai Ping rebellion. This was an attempt by the Chinese to rid themselves of overiords. The Chinese now say that the failure of that rebellion was due to foreign interference. In 1898 another attempt was made to get away from the old and let in the new. This time the reformers attempted to change the ruling power. The attempt failed, and then came the Boxer year, which offered the occasion for several foreign powers to enlarge their holdings and influence in China.

By this time a young man named Sun Yat Sen had decided to give his life to free China from the Manchus. As foreign aggression became more pronounced, and as the more enlightened Chinese realized it, he added to his program the freeing of China from the foreign powers. This is now the dominant note in the revolution, and gives to the movement its real strength. Sun's aggressiveness against the Manchus compelled him to seek refuge in Japan, America and England. He continued his efforts for a revolution in China unremittingly in these foreign countries until in 1911 the Manchus were driven out. The Chinese are certain that Yuan Shi Kai had foreign aid in trying to make himself Emperor of China.

The revolution of 1911 shattered the power of the central government; and the military governors of the provinces saw the opportunity to increase their power. The number of soldiers increased tremendously. It was hard to finance such large armies. Foreigners lent money, and took security. Foreigners organized the Customs, Post Office, and Salt Inspectorate, controlled them, and secured the interest on their loans from the receipts. (In fairness it should be stated that even thus, China received more from these sources than under the old method.)

In the early years so illiterate was China that few of her people knew or cared whether she was a republic or a monarchy; whether she controlled her own revenue or allowed foreigners to do it, or whether or not her territory was gradually being given over to other nations. But the past quarter of a century has seen a vast turn over in knowledge of all kinds in China. The youth of both sexes have gone abroad and returned, knowing. They have learned at home,—not only from missionaries, but from the returned students, and from educators of the first rank from many western nations who came to China at her own invitation and helped the Chinese youth to know. They have brought philosophies of life, good and bad; but they have opened the eyes of her youth to the actual conditions that exist between China and the other nations. And with this enlightenment has come she knowledge and the realization of internal conditions in China, and they compare these conditions with those in other nations. They know the bad as well as the good in other nations, and the good as well as the bad in China.

I have tried in the above to give what in my opinion are some of the roots of the revolution that has been sweeping over China during the past six months with a rapidity that no other revolution in history has seen. This is not a revolution of soldiers and guns, it is a revolution of propaganda. To be sure there are soldiers and guns and battles, but these are the impedimenta.

The real victory was won in Foochow, for instance, while General Ho Eng-king was way down in the country. Ideas won Foochow, and these ideas preceded the men and boys in uniform all up through the country.

If you and I, makers of the Foochow Messenger, had the directing of the present revolution, it would likely differ in many respects from what it is. We would not have the communists in our ranks. They are everywhere with the nationalists, and they are responsible for such events as took place on January 16th in Foochow, and for the conditions in Nanking, Changsha and Hankow. The two last named cities are examples of communism when it is in control. Foochow since the middle of February is an example of what the Nationalists would do if they had control. The big contest in China for some time to come will be between the Communists and the Nationalists. Dr. Sun Yat Sen realized that he lacked administrative and executive qualities and money. These he found in Russia. He accepted them together with communistic principles; and now, if his party is to have the support of the better elements in China, and the confidence of other nations, it must get rid of the Communists.

My sympathy is with the Nationalist Movement. It has not had time to demonstrate what it would do. There are many influences working against it,—the Communists directly, and indirectly as their actions turn other nations against China; the so-called student movement, with its demands for fat positions for the members, and its communistic tendencies; the old guard that want no change; office seekers of all kinds. Then it must make good the promises it has made; it must find money for government expenses without forcibly extracting it from the citizens; the whole educational system must be built up to make a literate voting constituency; some method must be found to conserve the benefits of mission education, and use this education without so restricting it as to nullify its moral and religious benefits.

The revolution of 1911 shattered the power of the central government; and the military governors of the provinces saw the opportunity to increase their power. The number of soldiers increased tremendously. It was hard to finance such large armies. Foreigners lent money, and took security. Foreigners organized the Customs, Post Office, and Salt Inspectorate, controlled them, and secured the interest on their loans from the receipts. (In fairness it should be stated that even thus, China received more from these sources than under the old method.)

In the early years so illiterate was China that few of her people knew or cared whether she was a republic or a monarchy; whether she controlled her own revenue or allowed foreigners to do it, or whether or not her territory was gradually being given over to other nations. But the past quarter of a century has seen a vast turn over in knowledge of all kinds in China. The youth of both sexes have gone abroad and returned, knowing. They have learned at home,—not only from missionaries, but from the returned students, and from educators of the first rank from many western nations who came to China at her own invitation and helped the Chinese youth to know. They have brought philosophies of life, good and bad; but they have opened the eyes of her youth to the actual conditions that exist between China and the other nations. And with this enlightenment has come the knowledge and the realization of internal conditions in China, and they compare these conditions with those in other nations. They know the bad as well as the good in other nations, and the good as well as the bad in China.

I have tried in the above to give what in my opinion are some of the roots of the revolution that has been sweeping over China during the past six months with a rapidity that no other revolution in history has seen. This is not a revolution of soldiers and guns, it is a revolution of propaganda. To be sure there are soldiers and guns and battles, but these are the impedimenta.

The real victory was won in Foochow, for instance, while General Ho Eng-king was way down in the country. Ideas won Foochow, and these ideas preceded the men and boys in uniform all up through the country.

If you and I, makers of the Foochow Messenger, had the directing of the present revolution, it would likely differ in many respects from what it is. We would not have the communists in our ranks. They are everywhere with the nationalists, and they are responsible for such events as took place on January 16th in Foochow, and for the conditions in Nanking, Changsha and Hankow. The two last named cities are examples of communism when it is in control. Foochow since the middle of February is an example of what the Nationalists would do if they had control. The big contest in China for some time to come will be between the Communists and the Nationalists. Dr. Sun Yat Sen realized that he lacked administrative and executive qualities and money. These he found in Russia. He accepted them together with communistic principles; and now, if his party is to have the support of the better elements in China, and the confidence of other nations, it must get rid of the Communists.

My sympathy is with the Nationalist Movement. It has not had time to demonstrate what it would do. There are many influences working against it,—the Communists directly, and indirectly as their actions turn other nations against China; the so-called student movement, with its demands for fat positions for the members, and its communistic tendencies; the old guard that want no change; office seekers of all kinds. Then it must make good the promises it has made; it must find money for government expenses without forcibly extracting it from the citizens; the whole educational system must be built up to make a literate voting constituency; some method must be found to conserve the benefits of mission education, and use this education without so restricting it as to nullify its moral and religious benefits.

As a foreigner I sympathize with the Nationalists. I would give leadership to the Chinese in all Christian work, i.e. mission work, and then I would try to be a true friend and help them in every way possible.

I know I have not described the "situation." At best I have put down only a few thoughts relative to the situation. I have written twelve days after leaving Foochow, on the beautiful Inland Sea of Japan. I wish I knew if the situation has changed much in twelve days.

Willard L. Beard

Embryonic Reactions.

NEIL H. LEWIS, M. D.

Since this is my second year as a missionary, I still have the right to style myself an embryo one and have the actions and reactions typical there to. When I arose at my commissioning service in the states two years ago to prove to the assembled multitude that I was an articulate being I said among other things that two main reasons guided my decision for foreign work, first to devote my talent where it was most needed, and second to be in the front line trenches of God's work. As far as I can see these two reasons still hold good. Certainly the present awakening of Chinese nationhood and equality with other nations hasn't created in a night a multitude of hospitals and doctors to care for China's physical needs. No! they still need doctors and even more so than before, for many have left.

Then, too, has Nationalism created a Christian nation so that China may now be considered in the eschelon of God's work? I'll be the first to admit that the Nationalist ideals are far closer to Christ's than were those of the Manchus or of Yuan Shi Kai's (the self appointed emperor) but the three million Christians now extant in China haven't been increased to three hundred million in a night. So this here embryo must conclude that both reasons

for his coming out still hold good, and that he strongly feels that to desert them under the present circumstances would be "quitting." Doctor Fong F. Sec, one-time chairman of the Y. M. C. A. National Committee of China, has a final good word, "In this trying hour we need the material and moral support of Christians of Western lands. This is not a time for them to withdraw their support. For them to do so it seems to me is to desert the cause of Christ at a very critical time." So we will carry on!

Staying in Foochow, by the Housekeeper

MRS. NEIL H. LEWIS

For some of us, the explanation of why we are staying in Foochow through all the National confusion which is taking place about us, is quite unnecessary. We are just fortunate in the fact that our work is allowed to go on and that we are needed to help with it, the same as ever, if not more so.

The thing that takes up a great deal of the missionary wife's time is the "*How*" of the subject and not the "*Why*." Every day brings up a new problem of how to do things. To be sure after several months living out of a suit case, we think we are exceedingly comfortable even with our limited equipment. The household things that are necessary but not present, can be accounted for in two ways; they are either stored at the godown where they were sent to be in readiness for shipment, in case all foreigners had to leave port, or else they were taken by the looters. The result is that most every household is keeping house on the minimum of essentials. The table linen and silverware is still in storage at the godown, for fortunately at the time of the looting it was in a locked store room which was not broken into, so it is a potential convenience for next winter. The kitchen drawer provides a knife, a fork, a spoon, for each member of the family, and four plates cups and saucers etc. were saved out of the barrel of dishes. Squares of linen are easily hemmed for

table linen, and the hospital kindly loaned us bedding until we can get re-equipped; so you know that we have all the essentials for comfort and happiness.

My neighbor who is on the prayer meeting committee said to me, "Did you know prayer meeting is scheduled to meet at your house next Wednesday afternoon? There will be a possible seventeen guests."—A collection of the tea cups and plates of the compound households makes quite a presentable array, and the tooth pick a good lemon fork. Last week, my family consisting of two men who are boarding with us and my husband and I, were invited out to a dinner party, and with the invitation came the request to bring four knives, forks, soup spoons, and bread and butter spreaders. What a strain on the contents of the little kitchen drawer. Four knives were produced that had the silver plate pretty well peeled off, the forks were of the ten cent variety but presentable, the soup spoons were small tablespoons and the butter knives were three fruit knives and one paring knife, but the order was filled. Just before we were ready to leave home a servant hurried in with a hastily written note—"an unexpected guest has arrived, could you possibly bring another of each! Isn't it the limit!" Why of course we can, there is that old bone handled knife, and the fork that I used to dig in the garden with. What a pretty table was laid for us with a color scheme of yellow. Of course all the ladies knew that yellow crepe paper strips were brought out from the paper box in the attic, because there was not a table cloth in the house, but the table looked lovely and the variety of the table service merely added to the individuality of the party.

"Have you heard that the Riggs' (who are missionaries from the Shaowu Station and have been in Formosa for the last few months) are coming to Foochow? They are very eager to get back up country, and this is the first move toward their destination." "Where can we put them to live?" "Well, the Beards

and Newells are home on furlough and the furniture they have left is stored in several rooms of the upstairs of the Beard house." "Then that is just the place for the Riggs' to be, for they can abstract the essential furniture from what is stored there, and Dr. Dyer has enough extra dishes for them to board at her house until we all go to the mountain for the summer." The story is not complete until you drop in to call on Mrs. Riggs and see how out of almost nothing, carpetless and curtainless, she has fixed up bedroom, study and living room, into a comfortable livable and happy establishment for her family of four children where the details of family life go merrily on, even to the daily teaching the children their school lessons.

A newcomer might be heard to inquire, "You say it has rained for weeks making it impossible to play tennis, but why does that woman go about in tennis shoes all the time? Is she prepared for immediate action when the sun once comes out?" "Oh no," answers one of the worn and wise, "all of her shoes except the ones she was wearing, were taken at the time of the looting, and she is just trying to make that one pair of shoes last for special occasions, until shoes can be sent out from home." "Why doesn't she get shoes made to order here?"—"The shoemakers are making shoes for the soldiers and can't be bothered to make shoes for foreigners."

Says one housekeeper to another, "What are you using for salad oil now that there isn't a drop to be bought in this port?" Boats have been so indefinite and irregular because of being taken over by the army for transportation purposes, that commerce has been greatly hindered, both importing and exporting. "Have you ever tried peanut oil? It is a native product." "Yes, I've tried it, and isn't the taste terrible? 'Three in One' oil would do just as well as far as the taste is concerned. Do you suppose cooking the oil before it is used in the salad would take away that awful

taste, just like roasting peanuts takes away the raw peanut taste?" — "I'm sure I don't know if that would help any or not, but it would be worth trying."

Being a hoasekeeper in these days is a great game, and it is a never failing interest to try.

Personals

Letters from Dr. and Mrs. H. N. Kinnear tell of the delightful time they are having in Honolulu, with their son Gerald and his wife.

Rev. and Mrs. Donaldson and family have returned to America for furlough. Their present address is Benzonia, Michigan.

Miss C. E. Chittenden, after her term of service in the large Christian Herald Orphanage here, returned on the Siberia Maru for a much deserved rest.

Mr. George M. Newell suffered a severe attack of pneumonia during March. As soon as he sufficiently recovered, he left, with Mrs. Newell and the children, for furlough due this Spring.

Dr. and Mrs. W. L. Beard have left on furlough. On reaching America, they are to attend the weddings of two of their children, their son Gould, and daughter Dorothy.

Readjustment of administration at Fukien Christian University has brought a Chinese commission of five in charge, with Dean Roderick Scott as "foreign advisor".

Miss E. S. Perkins and Miss E. D. Chase, returning via India and Europe, sailed from Hongkong on May 10th.

"Little Fourth Sister" arrived in the Topping home on March 13th. Though everybody in the mission is full of suggestions for names, Mr. Topping still insists that none of them are good enough for her.

Rev. Ling Iu Cu, professor in the Union Theological Seminary and a member of the National Christian Council, has been elected Executive Secretary of the Foochow Congregational Church.

Mr. Sing Ce-Dung, formerly Secretary in the City Y. M. C.A., is acting-President of Foochow College.

Mr. Ding Guong Gau, Miss Cung Ung Hie, and Mr. Tiang comprise the commission in charge of Wen Shan Girls' School.

Mr. C. J. Ling, who has just returned from America, is head of the commission in charge of Fukien Christian University

Mrs. F. P. Beach and daughters, Mr. and Mrs. Arthur O. Rinden, Mr. and Mrs. Ralph R. Shrader and Mrs. Katherine Hand were exiled to Formosa in February, in order to relieve the excess quota of Americans in the Foochow Consular District. They are expected to return to Foochow shortly. Meanwhile, they have been spending a most profitable Spring. Among other things, Mr. Shrader has made a trip to Japan where he is gathering material for a course on international friendship to be given at Foochow College. Mr. Rinden has made a tour of the mission schools of Formosa and has taught in a middle school of the Presbyterian Board.

Word has been received of the safe arrival of Miss Bertha Allen at her home in Pasadena. Due to health reasons, she was advised to leave on early furlough in February. She sailed directly from Manila, where she had been sent in January.

Miss M. Elizabeth Waddell, forced to give up her work at Ingtai during January, has been a most welcome and valued addition to the faculty at Wen Shan.

Mr. E. H. Smith, in company with Mr. Guy Thelin, returned to Ingtai in February. While there he became very ill with malaria, and was forced to return to Foochow for recuperation. Since his recovery, he has again visited the Ingtai field twice. Between trips, he and Mrs. Smith have been making the Beach residence and Wen Shan their Foochow homes.

The mission rejoiced greatly on May 11th at the return of Miss Eunice Thomas to Wen Shan. After the very serious accident which befell her in the Sang Bo Church two years ago, Miss Thomas was sent to America. She has made a most remarkable recovery and was able to start for China last January. She was obliged to make her journey in stages, being delayed by cable advices in California, Japan, and Formosa. After much patient waiting, she was at last permitted to reenter Foochow and take up her work again. The Foochow station welcomed her with a picnic supper on the lawn at Wen Shan. On the following evening the entire faculty of the school assembled to greet her with a Chinese feast.

Mr. Raymond Hightower, formerly of Foochow College, has returned to America. He is at present at his home in Chester, Virginia.

Mr. Guy Thelin, of the Union Normal and Middle School, has temporarily moved into the City Compound. He is carrying on the classes which Dr. and Mrs. Beard were teaching this Spring in Foochow College.

Miss Hartwell and Miss Wood have been living at Pagoda Anchorage during the Spring months. They have "commuted" to Foochow for important business.

Since the time of the second evacuation, caused by the Nanking affair, Miss Wiley has been in Formosa, but is expected back shortly.

The Executive Committee of the Church has granted Miss Laura Ward's request for early furlough so that her furlough will not come at the same time as Miss Houston's which is due the following year. Miss Ward plans to leave next Spring, going by way of Palestine, in time to take in the World Missionary Conference at Jerusalem.

Mrs. Horace E. Campbell, who left for home in February for health reasons, is expected to return in the fall, in company with Dr. and Mrs. Gillette and family.

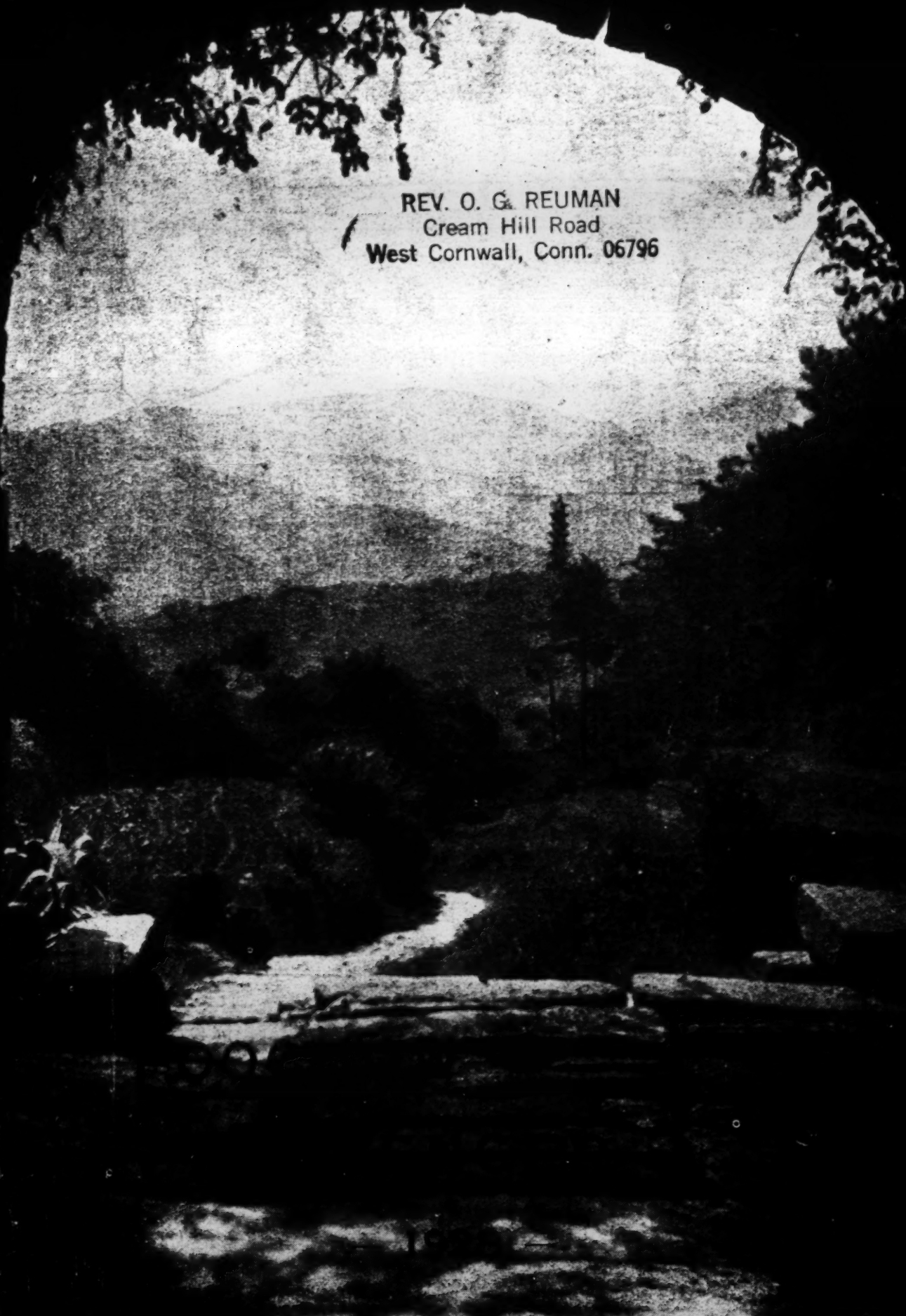
Miss Lucy Lanktree, Miss Susan Armstrong, Miss Hazel Atwood, and Mr. Clarence Neff have also been recalled from furlough and are expected to arrive in late August or early September.

The Christians, Legers, Lewises, and Dr. Dyer have been able to remain in Foochow City during the major part of the winter and spring. The Woman's Hospital was closed for a short time after the January disturbances, but with this exception, both hospitals have been running as usual.

The Cushmans returned from Manila on March 12th and have since been at their regular work at Wen Shan.



REV. O. G. REUMAN
Cream Hill Road
West Cornwall, Conn. 06796



Index of Church Records Project